

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FAMILIAR CONVERSATIONS.

A brief notice of this work, by Br. Streeter, was given in our last. We now present the reader with an extract from it, taken from the 11th Conversation. From the length of this chapter, we are compelled to omit a portion of it. Should it be thought too caustic, we beg to refer the reader to the Revival Tract, No. 6, published in No. 32, of the present vol. of the Messenger, and we doubt not it will be fully neutralized.

P.

Inquirer. You can hardly imagine, Sir, what strange things are said about your doctrine. Some warm opposers say, that if they believed it, they would commit suicide, forthwith!—Others say, that if it is true, God was partial to the antediluvians in drowning them out of this miserable world, and cruel to righteous Noah and his family, in leaving them to drag out a miserable existence on earth, and die at last.

Universalist. Well, Sir, my reply in regard to the first class is, that not having believed the doctrine, they cannot know what they would do, if they were convinced of its truth. And I am too charitable to believe they are in earnest; for if they are, they are self-destroyers at heart, though afraid to act according to their desires. God be merciful to such mistaken people, for they know not what they say, or what they would do. Those of them who possess the *faith of assurance*, are as unwilling to let go their grasp on the thread of life as Universalists, and if seized with illness, take as much pains to retain it. Would they kill themselves because they believed others were to be saved from sin? Impossible.

I have just parted with an aged man, tottering along with cane and crutch, who has been under doctor's care for thirty years with a rheumatic complaint. On passing him, he exclaimed with his eyes swimming in tears of sorrow, O, Sir, I hope your doctrine is true; but I cannot believe it; if I could, I could bear these bodily pains thirty years more, without a murmuring word.

I. Ay, my feelings have been hurt to hear people speak so stoutly against the good Providence of God, and the lives he has kindly given us. What would my pious brethren do, if taken at their word, and have the privilege of getting off immediately?

U. Sure enough, what would they do?—Would they "embrace the first opportunity of getting out of this world," without endangering their eternal happiness? Now "the powers that be are ordained of God," and good rulers are a terror only to the evil, but a praise to them that do well. Hence they ought to be accommodating, especially to us of the privileged class, in ridding us of insupportable troubles.

Suppose a law to be passed, that all the pious clergymen who wish to get out of this troublous world, but are afraid to commit suicide, shall be favored with the privilege of being publicly executed in good style, and at such time and place as they may choose. Those who wish to be *graced* as the antediluvians were, and not "drag out a miserable existence on earth, like wretched old Noah," may be drowned. And such as have a better taste, and would like a more splendid exit to the world of spirits, should be privileged with

"fire and brimstone," as were the distinguished inhabitants of Sodom and Gomorrah, and avoid "the innumerable evils that righteous Lot was doomed to suffer in this degrading life." And the residue, if any, who are not so particular about the mode of conveyance to the world of glory, may have "pits" provided for them, like "the men of Korah," they may "be swallowed up alive, and go quickly" to their final home. Now, Sir, these provisions being made, solely for the convenience of those ministers who want to get out of this troublesome world the quickest and safest way possible, how many think you would show their faith by their works? or practice what they profess?

I. Oh me! not one. I join you in the charitable suggestion that they are not aware of what they say, or what they would do. I told Parson Solomon the other day, that, much as he said about committing suicide, &c., I did not believe he would crave the privilege of being conveyed to heaven very soon, even if "the chariot of fire, and the horses of fire," which were sent for good old Elijah, should be offered as the vehicle of transportation.

U. No, Sir; my life for it, should "He who makes the clouds his chariot, and walks upon the wings of the wind," present the stage-coach of the skies at the door of those people who speak of taking the shortest cut to heaven, and "offer them a seat gratis," it would return without a passenger, unless the "horseman thereof" waited long for them to get ready, or the angel of affliction was sent to seize them and compel them to go in.

But now witness the awful contrast. In the above cases it was supposed that the persons who had their choice in the mode of their departure, were innocent and pious, and that their names would go down to posterity, to be venerated and honored. But the people of old, to whom I alluded, died the ignominious death of malefactors and criminals. Thousands and millions were executed at a time; and their memory is branded with deep disgrace. What could tempt one to have his reputation thus blasted, even if he were innocent?

I. Perhaps you are not aware that your opposers say, if they were sure of heaven, they would not care what become of them, or what was said about them, in this world.

U. Yes I am; but I know they are mistaken, and really mean no such thing. Their whole conduct contradicts their assertions. Let one of them be charged with *murder*, and see how they will conduct. Does he make no defence, on the ground that if executed, he will the sooner get to heaven? Do his clerical brethren remain cool and unconcerned; considering, that, if guilty, he ought to die; but if not guilty, he will either be acquitted or suffer as a martyr to misinformed justice, and get out of this miserable world the sooner? If the man was a true penitent, and, as they pretend, so anxious to go quickly to heaven, he would rejoice at the prospect of being assisted and helped along by a public execution. But no; the utmost pains are taken to prevent the *disgrace* which would come on him and others, if he suffered as a murderer, though he were in reality innocent. This is a specimen of the manner in which our opposers contradict and refute themselves, when God gives them a chance of testing their asser-

tions by their works. Instead of practicing their theory, and suffering an innocent, holy brother to go right on to heaven, they throw every obstacle in the way of his getting speedily out of this dreadful world, and detain him, even at the risk of his falling from grace, and being damned eternally. Does this look as though they cared not what becomes of them here, and what was said of them, if sure of heaven? No; for when judgment begins at the house of God, they will hazard the soul's immortal welfare, rather than be exposed to the pointing finger of everlasting scorn in this world. They do not remain wholly reckless to all moral principle, grab the booty, and scoff at reputation and memory. Every good man of every denomination will say, in his deliberate moments, that he would rather suffer the death of the righteous a thousand times, than to have his memory branded with the infamy of Cain, or be whipt through the gauntlets of all succeeding generations, like the name of "Poor Judas." The destruction of the old world, the Sodomites, &c., was a public execution at the hand of justice, as much as though the wicked people had been formally tried, and executed on the gallows. The moment their names are mentioned, moral sentiment rises up and rushes against them with impetuosity. They are constantly exposed, like the names, *Cain and Judas*, to the everlasting war of public opinion. And, as certainly as men retain their personal identity in the morn of the resurrection, Cain will not be that righteous brother whom he slew, nor Judas that innocent Friend whom he betrayed. And while the memories of the wickedest of men, like the dens of thieves and robbers, are held in perpetual contempt, the names of the eminently good, as so many light-houses, are hailed with grateful remembrance; for they shine as the stars—for the benefit of others, as well as their own glory.

I. But it is said that Universalism holds out an inducement for people to commit suicide, when they happen to be so disposed. Indeed, some have argued that if they sincerely believe that doctrine, they ought to destroy their families and friends and then themselves, and get away from the ills which flesh is heir to, as quick as possible.

U. I know such things are said and written in the heat of sectarian controversy. But I was in hopes you would not regard such an angry objection as worth your notice. However, as you name it in a christian spirit, merely as the reporter of what is said by our bitterest opposers, I will answer you with corresponding candor and good feeling.

It is a palpable contradiction in terms to say that the doctrine of Universalism, which teaches that God is infinitely good in all his dealings with his rational creatures, should induce men to become impatient and destroy their own lives. One of the most distinguished Universalists who ever lived on earth, the Son of Man excepted, refuted the above named slander, both by theory and practice. He says, "Christ was delivered for our offences, and raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ—and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experi-

ence, hope; and hope maketh not ashamed, (or disheartened,) because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were without strength, in due time Christ died for the ungodly. For God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. iv, 25, and v, 1.—8. That this is the doctrine of Universalism in good earnest, no one can deny. Universalists believe in justification through Christ, have peace with their God and Father, and rejoice in the hope of his glory. Their anthem is, "Glory to God in the highest; and on earth peace; and good-will towards men." And not only so, but it is the very tendency of their doctrine to make them "glory in tribulation," because these afflictions, which are comparatively light, and last only a moment, work for them a far more exceeding weight of glory.—Hence, if their faith is strong and lively, it must produce patience, which united with the advantages of experience, worketh a joyous hope. But we all know that suicide is the result of hopelessness, shame, and despair.—Therefore, just so certain as that the record of God is true, so certain it is that an unwavering belief in universal grace, cannot lead to self-destruction.

And to say that men ought to imitate Job and Jeremiah in unreconciliation to God, and add the practical comment by destroying their own precious lives or those of others, is to trifle with human existence and commit sacrilege in the name of the Lord. To such outrages on common decency, common sense, and common benevolence, I shall make no argumentative reply.—That a few of the many cases of suicide which take place, occur among those professing Universalism, is readily admitted; but so far from being induced by their doctrine, the deed is done in a moment of deep depression, despair, or derangement. It is because they have lost sight of the cheering sun of their profession that they do an act, so entirely at war with its theory and precepts. But the doctrine which leads people to despair of the mercy of God, must have a natural tendency to produce derangement and its necessary results. And though the examples of its deleterious influence are numerous, I have no wish to retort, or wound the tender sensibilities of surviving relations and friends, by recording the names of the hundreds of victims of that system of despair, which have come within my knowledge. My blessed Master's example forbids my rendering railing even for railing.

I. Well, it is generally allowed that Universalism is good to live by; but will it afford comfort in a dying hour?

U. How can it do otherwise than afford peace and joy and consolation? My own observations can testify to the fact. I have witnessed numerous cases, and never knew the anchor of universal hope to fail in the hour of death. Universalism gives entire peace and joy to the soul. The expiring parents have no cruel misgivings for themselves or each other. With eyes quivering in death, the believer can take a last adieu of all surviving friends. But not so with the opposer of this glorious doctrine. Let the soul be seized with doubt as to the final welfare of some tender relative, and it would fix a barbed arrow in the heart, poisonous and painful as that doctrine is cruel. Universalism, therefore, is as good as any other doctrine, in life, and unspeakably better in the hour of death. The believer can kiss the rod of affliction and chastisement with filial submission. His faith embraces his relatives, friends, acquaintances, foes, and all his fellow-beings. He believes that in the resurrection they will

be as the angels of God in heaven, and die no more. And believing, he rejoices with joy unspeakable and full of glory. Passing strange that any should think that this glorious system is not as an anchor to the soul in the hour of dissolution.

I. I am satisfied that no system of doctrine could exert a more salutary and sustaining influence, at the sunset of mortal existence. I can not but cherish a hope that it may prove true, and the final consummation of all things be as blissful as the Great Author of human existence is benevolent and glorious. Still, I have some misgivings on the subject. And my best friend tells me, that I had better keep on the safest side; for if Universalism proves true, it will catch us all, but if it proves false, its advocates will be lost; so we have two chances to their one.

U. Well, sir, as the old saying is, "good advice can do you no harm." We ought to respect our kind friends and treat them with tenderness. I agree with your affectionate adviser, that, in a certain sense, it would be more safe to profess to believe in endless misery, than in the restitution of all things. Because, if Universalism should prevail, so as to make its advocates an overwhelming majority, the people of the minor sects would be safe, having nothing to fear from persecution or legal violence. But not so, on the other hand. It is always unsafe to profess a belief in universal salvation, when the majority are endless mis-ri-ans (to coin a word) and have the legal authority for restraining heresy, that is, "punishing heretics." As all history shows, it has never been safe, in certain respects, to disagree essentially with the advocates for endless torments in the future state, where they had the power of tormenting in the present. It may be said of the minority, under such circumstances, in the words of Dr. Watts,

By glimmering hopes and gloomy fears
They trace the sacred road.

It is stated that no less than 1,200,000 of the Waldenses and Albigenses were put to death in various ways, in the course of about thirty years, for not being on what was then "the safe side." Their murderers, "had two chances to their one." And when the preponderance of numbers and power was on the side of the Protestants, the place of safety was on their side; for the spirit of persecution and bloodshed prevailed among the Lutherans and Calvinists as highly as it ever had among the Catholics. Since the seventh century of the Christian era, the ferocious devotees to endless hell-torments have murdered and butchered not less than 75,000,000 of people, for the awful crime of believing and professing religious sentiments, differing from those who were "on the safe side," that is, the side of the majority in power. Yes twelve millions of the inoffensive South Americans, besides immense numbers that were destroyed in the West India Islands, found it fearfully unsafe to be on the weaker side. And for my right hand, I would not deceive you, my good friend, and therefore, forewarn you, that if you profess the sentiments of "the sect which is every where spoken against," you must expect opposition; and should our patriotic Dr. Ely and his "party in politics" prevail in our day, you must expect bloody persecution. And just before the executioner performs his duty, under the new dynasty, "a man of the gown" will gravely remind you, that it had always been their adage, "it is best to keep on the safe side, and have two chances to one."

I. But you don't understand me, dear sir! I meant that the believers in endless torment, would be more safe as we stand related

to our Maker, and have two chances of being saved from hell, to where Restitutionists would have but one. That's it.

U. Can it be possible! Why, you can not mean that all who disbelieve and oppose Universalism, will be saved. There are, at least, an hundred sects which profess to have found the only way of salvation. Of course, if it is a matter of "luck and chance," you do not stand but one chance in a hundred. Rather a hard chance, I think. But, friend Inquirer, let us pause a moment and consider. Do you mean that God has no definite purpose—no fixed plan—in regard to man's immortal welfare? Is this a matter of chance? Would you be so blind as to believe, or so timid as to pretend to, that it is unsafe in that respect, to believe the promises of God? Is it unsafe to profess the doctrine which has been announced by all holy prophets since the birth of time? Will the Maker of all men torment those eternally, who trust in him as the living God, the Saviour of all men, specially of those who believe? Is it unsafe to love all men, forgive enemies, and pray for them, and do as we would that others should do by us? Please answer me.

I. Why, candidly, Sir, I did not introduce the objection as my own. It is the common talk of the day. As our salvation is according to God's purpose and grace, it is not left to the sport of chance. I believe with the wise man, that "The horse is prepared against the day of battle; but safety is of the Lord." So here I dismiss the subject.

HINTS TO UNIVERSALISTS.

BRETHREN—In the second place, permit me to suggest a few things in relation to the choice of a minister. Your society, having made due regulations in its pecuniary affairs, should lose no time in procuring some one to labor 'in word and doctrine'; and this, I apprehend, is one of the most important steps to be taken. You certainly will find it no easy matter to suit all 'tastes and tempers' in this thing: nay, you may rely upon it, that there will be some difference of opinion, in regard to the fitness of the candidate. But, I do not hesitate to say, that all are bound by the precepts of the gospel, to unite in requiring a man that sustains a good moral character.

I would not intimate that he should be rejected unless 'all men speak well of him,' or that he should have the credit of absolute moral perfection. This is not to be expected of any one. But I would say that it is unsafe and injudicious, to employ a man as a preacher, unless he has the confidence and recommendation of those that have been most intimately acquainted with him. Common report is never worthy of implicit confidence, until traced to its origin in facts that admit of tangible evidence.

Now, if a preacher come to you as a candidate for your service, and you are acquainted with him both by person and report, receive him as a man, and as you would any stranger of his department. There could be nothing wrong to be sure, in hearing him preach; and charity requires that you put the most favorable construction upon his actions that the nature of the case will admit. But I maintain that no engagement of his services should be made till you are satisfied, that his moral reputation is substantially good. There is no man, I verily believe, that deserves a good reputation, but what can obtain a certificate to that effect, from some respectable person in the neighborhood where he has lived. That a good man may have enemies who are well acquainted with him, and who will do all they can to destroy his usefulness and his 'good name,' we have no reason to dispute. But there are always in

such cases, many who 'will not defile their garments' with slander, and who are ready to stand up in defence of his innocence. Allow me to say, then, 'believe not every spirit, but try the spirits whether they are of God.' If your preacher is belied, he can trace those false reports to their origin in malice, and give you satisfaction. If not, if he be the man he is represented to be, you can easily ascertain the fact.

I urge you, my brethren, as one who feels interested in your behalf, to 'look before you leap.' Better close your house of worship, and stay at home, than become connected with a man who must eventually ruin you as a society.

Again. You want a man that will be your minister *out* of the desk, as well as *in* it. There are some preachers of whom it has often been said, that, 'when they are in the desk they ought never to go out, and when out, they ought never to go in.' Such men, though there be nothing criminal in their conduct, must labor in vain to build up society. It is a maxim in the apostolic faith, to avoid, even, the 'appearance of evil;' and it is particularly applicable to the christian minister, because he is to be an example to the flock.

Furthermore. You will find it necessary and useful to choose a man that does not 'think more highly of himself than he ought to think.' If he lift himself above his apostle, and when he speaks to them, seems as one stooping from a lofty eminence, he is far from that humility which was required and practiced by the 'Friend of sinners.' A haughty overbearing minister, is any thing but the disciple of the meek and lowly Jesus.

With regard to the literary qualifications of a man, I have but little to say;—I deem it a small matter compared with his moral character. If he be a good man, though like Peter and John 'ignorant and unlearned,' he may be useful. If he be a bad man, the more learning he has, the more injury he is capable of effecting. Still, though mental acquirements in the various branches of education towards which popular feeling is becoming quite partial, should not in our view be insisted on as the great *sine qua non* of the ministerial profession, yet, a good education is exceedingly desirable, and when rightly employed, is an important instrument in the promotion of truth and knowledge. However much we desire to see the advocates of our faith maintain a reputation for school logic, rhetoric and all that sort of thing, we think a society could not fail to prosper, under the guardianship of one, whose acquaintance with the Bible is thorough, even though it were the only book he ever opened. His language, it is true, might not be good, but if he had talent sufficient for correct expounding, his style would improve by an acquaintance with society. Our invariable rule, is, to prefer goodness to greatness, where we cannot have them both united.—*Religious Inquirer.*

The following amusing illustration of the divisions which have been arising in the Presbyterian Church for sometime past, is from the "Philadelphia." It is a good natured, and doubtless a just reproof to the exclusive feeling getting up between the old and new school brethren. But we respectfully submit the query to the writer, why confine the application to Presbyterians? Why not apply it to the intercourse between the various denominations of Limitarians? Why, even, not extend it to Limitarians and Universalists? Must Universalists "have dark eyes" because Limitarians "have such?" Can Limitarians "prove by infallible evidence, that their own dark eyes are not the consequence of a degenerate breed?" Truly, "who is to determine the

matter?" Reader, thou canst not be in great difficulty to determine these queries to thy own satisfaction. P.

THE BLUE-EYED CHILD.

About twenty years ago, a very ludicrous and romantic occurrence took place in the church in which I then labored; which, although it might look like *fiction* was real fact.

A man who had been a member of the church for some years, and had an amiable wife, and seven or eight children, became extremely dissatisfied with his wife, and wished her to be put out of the church. He complained of her to the session, had her cited to appear for trial, and would not be satisfied until the case was tried by the session.

The ground of his dissatisfaction was this: His wife had given birth to a *blue-eyed child*. He had dark eyes himself; so had his wife and all his other children. Some of them had sandy, red hair, but dark eyes; his wife's people were all dark eyed; so was his mother. As to his father, he could not tell so well about him: perhaps he had never seen him. But this child had *blue-eyes*. How the first *blue-eyes* came, he did not know; but for a *blue-eyed* child to be born by his wife could not be right, and she must therefore be put out of the church for it.

He was a praying man. Morning and evening devotion was regularly attended in his family. Often and fervently he prayed in the family for his wife, that the Lord would show her her sins, and give her repentance for them all; in which prayers she could heartily join and cheerfully say—Amen. But this would not do. To mingle the prayers of a saint and a sinner together in religious worship would never do. He could not pray *with* her. He could not desist from family prayer, yet to pray *with* the mother of a *blue-eyed child*, as his loved chaste wife, could not do.

He watched his opportunity, and while her hands were in the dough preparing bread for his breakfast, he withdrew to the other end of the house (it contained but one room) and there he kneeled and began to pray. The good woman, wiping her hands, drew near and kneeled down behind him to join in the prayers. So soon as he discovered her on her knees behind him, he stopped, rose to his feet and fled to the other end of the house. The good lady supposing him done praying for that time, rose also to hurry back to her batter. But before she had reached it, he was on his knees, praying as before. She advanced a step or two, dropped also on her knees to join in the prayers. As quickly as he discovered her there, he bounced to his feet again, and fled out of the house, to finish his prayers by himself behind the chimney; glad that his wife did not follow him there to share with him in offering prayer *with* him. When he had finished prayer to his satisfaction, he returned into the house and very earnestly expostulated with his wife never to join *with* him in family prayer again;—that he could suffer her to prepare his bread and clothing—that he could pray for her, and did, and would, but he never more could pray *with* her, and seriously recommended to her to go out somewhere out of the way rather than be near to join him when he went to his prayers again. That *blue-eyed child* could never be forgiven her, and therefore she must go out of the church, or she should be put out.

Often and again have I reflected on this story, when I have witnessed the flaming zeal of many members of our church, so extremely anxious to be separated from their brethren. It would seem that a *blue-eyed child* was born among us some where, and there can be no forgiveness for it. I remember some years ago,

in Tennessee, when the same unhallowed contention raged there, that now disturbs the churches here, a good old father was in the pulpit preaching; another brother came into the meeting house and sat down, which occurrence so completely disconcerted the speaker that he could not proceed, and winding up his discourse as quickly as possible, and going to the brother who had come in, begged him never to come into the house again while he was preaching, for he brought the devil with him, and disturbed him.

Our brethren perpetually are crying out *Heresy—a blue-eyed child—we can't commune with you—we can't pray with you—we wish you to go out of the church*. We can and will pray for you, but we must have you at a distance.

Must I have dark eyes, because my brother has such? Must that child of mine be given up to satan, because his eyes are not as dark as mine, and I, sent after him, because I suffer him to live in my family? Have our *dark-eyed* brethren, no *blue-eyed* child with them to whom they cling, and would as soon part with their own dark eye, as lose their beloved *blue-eyed* child? I have long understood that some could distinguish between *fish* and *flesh*. Perhaps there are some as discerning ones still in the world; and if so, wo to the *blue-eyed* child and its mother!!! Can these sage brethren—no doubt they are the people, and wisdom will die with them—can they tell us how the first *blue-eyes* came? Or can they prove by infallible evidence, that their own *dark-eyes* are not the consequence of a degenerate breed? Who is to determine the matter? Will any one come forward and testify his ability and right to decide on the conduct and eyes of another man's servant? Let them show their authority. Are they confession of faith men? So are we. Are they General Assembly Presbyterians? So are we. Are they ministers of Jesus Christ? So are we. Have their labors been succeeded by the Spirit of the Lord to the saving of souls? So also have ours.

We don't wish to go out of the church, more than the good woman above spoken of; nor will we. Our brethren may cast us out, but let them remember the case is to be reviewed another day. If, because of *incongruity* our brethren can not pray and commune *with* us do let them show us how that *incongruity* is the result of the color of the eyes. But it is answered, we ought to maintain our *distinctive character*. And why not send up to heaven our prayers in the monthly concert in our *distinctive character*, and not mingle them on the same day with these *blue-eyed* children and their mother?

ANDREW S. MORRISON.

BLACK RIVER ASSOCIATION.

This body met at Adams, Jefferson Co. on the 3d Wednesday in June, 1833. Brs. P. Morse, Moderator, and O. Whiston, Clerk. Received the societies in Lowville, Lewis Co. Hastings, Oswego Co. and Wilna, Jefferson Co. into fellowship. Granted Letters of Fellowship to Brs. Jesse Babcock, Volney, and Charles B. Brown, Mexico. Twelve ministering brethren were present and nineteen lay delegates. Resolutions were adopted urging a more full representation at these sessions, and requesting immediate attention to the statistical information of the order called for by the State Convention. Adjourned to meet in Ellensburg, on the 3d Wednesday in June 1834. The Association was kindly permitted to occupy both the Methodist and Presbyterian Houses a part of the time.

GREEN MOUNTAIN ASSOCIATION.

This body met at Weston, Vt. on the 19th and 20th ult. Br. Warren Skinner, Moderator, and W. S. Ballou, Clerk. Granted a letter of Fellowship to Br. Thomas Wheeler of Newfane, Vt. Adjourned to meet at Chester, on the 3d Wednesday in June, 1834.

CATSKILL MOUNTAINS.

A correspondent of the New-York Weekly Messenger has given an interesting sketch of a 4th of July excursion to the Catskill Mountains. We make the following selection, not doubting the reader will be interested in its perusal. The extract commences with his arrival at the Highlands on the passage up the Hudson.

"Just as we were about entering the Highlands 'up rose the yellow moon' to light us on our way. Never was there a grander scene: much as I love the silver brilliancy of the king of day in most of nature's fairest scenes, in one like this give me the chaste and melancholy light of the queen of night. The outlines of the mountains were sufficiently distinctly portrayed against the sky and the light was not too great to deprive them of that dark and sombre grandeur which is so peculiarly their own—night's curtain still hung over them but just far enough drawn aside to fill the soul with their full power, and let the eyes rest upon them with awe. One could easily have imagined that he saw the ghost of Hendrick Hudson, or of some of our Dutch progenitors sitting away among the trees and brushwood, and frowning upon the vessel that thus sacrilegiously intruded on their privacy. But our gallant steamboat swept unconsciously along: mountains, peaks and promontories rapidly rose on the view, and as rapidly disappeared. The Highlands, West Point, with Kosciuszko's monument soon passed, the scenery became comparatively uninteresting, and we in order to prepare for the fatigues of the morrow, retired to our berths to snatch what sleep we could amid the noise of the machinery, the confusion caused by the multitude of passengers and the heated noxious atmosphere that floated through the cabin. Long ere day dawned, we started from our pillows, and sought with eagerness the pure, unadulterated air that swept in gentle currents over our vessel's deck. The moon still shone on in unclouded splendor; all nature slept in peace, and the only sound that rose in the night air was the gentle rippling of the waters under the vessel's prow, and the ceaseless clanking of her machinery.

Around the deck under the awnings slept the unconscious travellers—who had not been fortunate enough in securing berths or settees—one gray haired and careworn traveller fixed my attention; the night breeze swept through his thin gray locks and the dew lay heavy upon his thread bare garments. I stood by him in pity, and upbraided myself for not seeing to his comforts rather than my own, ere I retired to my pillow. True I anticipated much fatigue and long continued exertion on the ensuing day but had I not health and all the vivacity and elasticity of youth on my side. Oh God! what selfish and interested beings we are, our first and last care seems to be to provide for our own comforts and enjoyments here, as though this world was our resting place, and not a pilgrimage, a stranger's land, through which we simply pass along in our journey to an everlasting home. False and fleeting are all thy pleasures earth! the true christian draws them from a higher source—or ought to draw them. We too often forget in the higher duties of our profession, the more minute, the every day opportunities that God throws in our way to manifest kindness to our fellow creatures: too little philanthropy mingles with our christian duties—I mean by philanthropy here, a love for the bodily comforts and enjoyments of our fellow beings. Amid our regard for the higher interests of the soul, let it not be said that men without religion, have more of the spirit of Samaritan kindness. Humanly speaking, there is no surer, no more certain way of reaching the heart and preparing the way for more

important issues than by ministering in kindness and gentleness to the corporeal wants of suffering humanity.

What a lesson of reproof to young, strong and healthy christians on board, I thought, as I leaned over the aged sleeper! I was about to shake him from his slumbers, when his countenance changed, a slight convulsive motion agitated his frame, and a gush of tears swept in torrents o'er his furrowed cheeks; some passing image of his dreams had roused him to his misery, and his aged heart overflowed at its own desolateness; I sat down beside him and gently drew from him by degrees the story of his griefs. He had just returned from consigning to the silent tomb, the last stay and prop of his declining years! An only son whose earnings had been cheerfully spent in supporting his aged parent, had the previous day been buried forever from his sight. He had been a sailor—a prudent careful one, and an affectionate son; for many years he had labored hard, braving for many a weary night the ocean's boisterous breast, and the scanty means of a precarious existence were all that he gained. At length, however, his industry and perseverance, and his real merits were about to meet their reward; the owners of the ship in which he had long sailed had appointed him mate, and he wrote to his father the joyful news, requesting him to come and see, and congratulate him, ere he again sailed. The father rejoicing in the son's success, hurried down on Monday last, eager to embrace his dear beloved son. Alas! alas! inscrutable are all thy paths O Lord, and thy ways past finding out. The son of his love was found, but struggling in the arms of death; a few hours previous to the father's arrival, he had stumbled and fallen into the lower hold—he lived, but to receive his father's blessing, and die in his father's arms. And here I found the old man returning to his home, lonely and desolate. I mingled my tears with his, and pointing to the Rock of Ages for his solace, urged him to seek for comfort from him who is the giver of every good gift."

The writer describes his arrival at the top of the Mountain, and the imposing view there presented to the visitor, in the following beautiful and forcible language. How soon the selfish and contracted feelings of our race are banished from the heart, when man suffers himself to go out and learn the character of God, even from "nature's works." He will in truth, "admire and adore the bounteous hand that so liberally provides for all his creatures."

"We at last reached the splendid building which has been erected in this wilderness like an oasis in the desert; what a magnificent, what an overwhelming prospect opened on the view. My first feeling was that of adoration to the great God who has thus strewn out this fair earth like a carpet beneath his feet, and in such a place as this, gives his frail creatures a glance at his greatness and his power. The morning was clear and beautiful, no cloud obstructed the view, far and wide the earth seemed spread out under our feet like a vast garden, beautifully wooded and watered. The noble Hudson, Lakes, Streams, Rivulets, and Ponds, shone in the bright sun-light like polished silver. The valley beneath was like a carpet of green, spread o'er nature's face, the woods and fences, the cottages and farm houses, like varieties in its patterns, irregular, but still beautiful in their irregularity. As far as the eye could distinguish, the earth seemed fertile and in high cultivation. Distant mountains lined the horizon on the eastern side, among them some of our party thought they could distinguish Mount Tom, and Mount Holyoke near Northampton, Massachusetts. The Highlands of the Hudson seemed quite near, the river itself shone bright

among them till it was lost in their bosom. Towns and villages, many miles distant from each other, could be pointed out with great distinctness, and the village of Catskill, from which it had taken us several hours' fatiguing journey to reach the place, where we now stood, looked to us as though we could have leaped right into its centre; and when I thought from how many different places and scenes, in what various company, and at what different times, I had looked upon that mountain's top where I now stood, the reflection gave it a hallowed interest. Even in my short pilgrimage, how many changes has the revolution of time brought round within the narrow circle of my acquaintances. Friends much beloved, that had gazed with me upon this mountain, were now many of them numbered with the dust; others gone from the land of their father's to a stranger's land, and I how changed; but here thou standest the same, apparently as changeless as the God that made thee. That beautiful river rolls on in majesty the same, but the stream of time has not rolled over me in vain; its traces are on my heart. Thus involuntary ran the current of my thoughts; I turned again to the scene which had given them birth—the panorama had somewhat changed. A light fleecy cloud having separated itself from a mass that had for some time rested on a neighboring mountain, stretched away under our feet, partially obscuring from our view the scene below. At a distance a dense black cloud was discharging its vapors in a heavy shower, while the sun shone in unclouded splendor around us, and a beautiful rainbow, perfect in form, and distinct in outline, formed against this cloud, hung up as it were between us and the earth, to show us one of nature's greatest beauties—the Bow of Promise. Truly was this scene grand and magnificent, and nothing was wanting to add to its beauty. Some of the highest mountains in England and Scotland have I climbed, and gazed from their summits, but from no one of them is the prospect so beautifully picturesque as from this. There, usually, mountains rise up amid mountains, and the scenery is of the wild and sublime character; we feel as though we were translated from the land of our own pigmy race to the country of Nature's Giants; but here on the edge of the Catskill mountain, rising up as it does on the southern side, in an almost perpendicular precipice, from the midst of a rich and highly cultivated country, the effect is more like the result of enchantment than sober reality. We felt as though we had been lifted up by some sprightly second 'Devil on two Sticks,' and perched upon the edge of a cloud, to look down upon so fair a portion of our earth, to admire and adore the bounteous hand that so liberally provides for all his creatures. We looked 'through nature up to nature's God'; our inmost thought praised Him who guided all creation and controlled the elements."

The mind of man, when nicely scrutinized, exhibits the most astonishing phenomena. It possesses the features of a divine origin. How wonderful and multiplied are its powers! The understanding perceives, the will rules, and the operations of the mind develop a variety of emotions, generally termed affections or passions. The understanding is intimately connected with thought, imagination, and conscience. The will unites with choice, desire and determination; and in the train of the affections and passions, flow love and hatred, joy and grief, meekness, hope, and fear. All these, though we should pronounce them at first glance, separate and distinct powers or faculties of the soul independent of each other, are but one simple, uncompounded principle, putting forth its energies in a variety of forms.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, JULY 27, 1833.

RELIGIOUS SERVICES

At the Orchard-street Church, and at the New Church in Sixth Avenue, foot of Amity-street, commence regularly every Sabbath at half past ten in the morning—half past three in the afternoon, and at eight in the evening.

CLERICAL

A clergyman in New-Jersey thus addressed the head of a family:—"You ought to teach your children to reverence the clergy, to the end that they may love the Gospel." The reader is requested to supply what is wanting in the caption of this article.

The clergy, as a body of men, have ever been too highly esteemed. The influence they have ever exerted over the minds and fortunes of individuals, and over the destinies of nations, is truly astonishing. Even in this enlightened age, and in this republican land, the priests too generally bear rule, and the people love to have it so. Children are instructed to "reverence the clergy." They are taught to look upon the minister as upon a superior being. They grow up to manhood and womanhood with these and similar impressions stamped upon their minds—and in turn, instruct their children to "reverence the clergy!" And thus the world moves on. The veil of superstition that was woven by priestcraft in the darkest ages of the christian church, is still in being—and thousands, and tens of thousands, are still enveloped in its dusky folds.

But, thanks to God! there are some men—there are many men, who have broken the fetters, and stand disenthralled. There are those who instruct their children to respect a man exactly according to his moral character—without reference to the color or cut of his garment—and without reference to the length of his visage, the nature of his calling, or his professions of superior sanctity.

And of this description of men is the gentleman who was advised to "teach his children to reverence the clergy, to the end that they might love the Gospel." He loves the Gospel for its *intrinsic excellency*—and he is determined to teach his children to reverence their God, and to obey his divine precepts from an abiding principle of love to God and love to man. Amen. A. C. T.

MODERN INQUISITION.

At the time our pilgrim fathers fled from the mother country, and sought in the wilds of America, that freedom in matters of faith, which, though the inalienable right of all, was unfeelingly denied them in the land of their birth, who could have supposed that in the year 1833, that portion of their adopted country which now constitutes the city of New-York, could boast of its SEVEN HUNDRED INQUISITORS! How improbable soever such a suggestion might then have been regarded, it is nevertheless now realized, to all intents and purposes.

We remarked, a short time since, that no military encampment was ever, probably, under a more strict discipline, than was this city, with its *associations, tract distributors, &c. &c.* Does any one doubt it? Let them read the following which we copy from a limitarian paper in this city. There never can be better proof, than the concession of parties interested. It is from an editorial article on the subject of "Tract Distribution"—(the favorite hobby with

our good friends at this time.) After a high compliment to the system of Tract Distribution, and a due expression of "awful apprehension" for the souls of unfaithful distributors, in neglecting "to accompany their labors with faithful *personal* conversation, and *unceasing* prayer," the Editor continues:

"For the information of Christians abroad, interested in the work, we will state how it is done here. Each ward of the city is assigned to a particular superintendent, (two or three of the large wards have more than one,) whose duty it is to see that every family in his own ward who will receive tracts, is supplied. He divides the wards into districts of 20 to 30 families, and procures a distributor to each. The whole number of districts in the city is about 700. It is the duty of each distributor to converse, as far as may be, with every individual in the district, upon the subject of personal religion—to inquire into their spiritual wants, to ascertain the number of families destitute of the Bible, procure the attendance of the children at the Sabbath school, to hold prayer meetings in their districts, and make personal application to all the families to attend, and to make a written monthly report to the superintendent of the number of conversions in the district, and all other results of their labors and inquiries."

How much, we ask, does this differ from the spirit and measures so justly condemned in the Spanish Inquisition. There every thought, almost, was subject to observation—none could move without a "spy" of the Holy Order upon them. No situation was secure. Even in the most sacred recesses of the domestic circle men could not be safe in their opinions. An opposing view might be breathed in the very bed-chamber of an individual, *not above a whisper*, and by the next day's rising sun himself become a tenant of a gloomy dungeon, to answer to a horde of unfeeling wretches, for some alleged indignity to the mother church!

Is it to be supposed that this mighty engine was the work of a moment—that its immense power and influence was the labor of an hour, a day, or a year? Most certainly not. And it is quite probable that those who took the first step toward it, would have shuddered at the prospect of its present fruits, equally with those of the present age. Let it stand, then, as a beacon-light to every well wisher to the cause of Zion.

We say, again, how much does the principle and bearing of the measures we are considering, differ from the unhallowed dominion over the liberties of man, noticed above. The way "it is done here," we are told, *is to district the city, and 'appoint a distributor' to each.* And we have now, it seems, *seven hundred* of these—*Inquisitors* we may as well call them, for it is their bounden "duty" to "converse with every individual in the district" on "personal religion"—to "inquire into their spiritual wants"—to "procure the attendance of children at Sabbath Schools"—to hold prayer meetings and make *personal* application to all families to attend—and to make a written monthly REPORT of all conversions, and "all other results of their labors and inquiries!" If this does not present a perfect *inquisitorial system*, we know not what does. To be sure it is deficient in some of its parts—it lacks the POWER of the Spanish Inquisition! but it possesses all the elements to constitute as formidable an evil. Invest it with power, and we need not hesitate long in determining the consequences. Those who have been at all conversant with the spirit of popular religionists, towards those opposed to them, can easily fill out the picture to their own satisfaction. The unwearying efforts which have been made to ruin the business, and blast the reputation of individuals who

have presumed to think for themselves, is too sure an indication of what would be, did the civil authority back their efforts.

Look at the influence they are now grasping, with these *seven hundred spies*, (it may be thought a harsh term, but what else can you make of it?) upon the private and domestic concerns of community—ransacking every habitation from the garret to the cellar, and catechising its inmates on every subject which their impudence may happen to suggest. Frequently taking the opportunity when the head of the family is away, attending to business, that they may operate more successfully upon the children, and the female part of the household—prying into every family secret that is possible, and *faithfully reporting* each particular to head quarters, that such further secret measures may be put in operation as circumstances may require.

Where is the christian *freeman* who is ambitious to be thus registered—to have spies thus placed over him, to have his every movement watched, and every particular in regard to himself and concerns thus reported to a board of spiritual censors, whose power, if unchecked, will soon rule the destinies of every individual of the middle and lower walks of life—to have his domestic circle thus impudently invaded, and his family, perhaps, insulted, if they do not yield the most quiet submission to every requirement of these intruders? Where! We need not ask the question. The individual does not exist. Then let every genuine christian "watch!" for he knows not the hour in which the threatened evil may fall upon us, as a people, in all its horrors; and it is only by watchfulness that we can ever expect to avoid it. Let them act in this thing as becomes christians and MEN, and they will do much towards putting down a practice which is at total war with the spirit of christianity. P.

THEOLOGICAL SEMINARIES.

In a late No. of the Messenger we took occasion to express our dissent from a suggestion of one of our associates, in a previous number, in relation to Theological Seminaries. Our observations, as will be seen by the last Messenger, have led to an "exposition" of our associate's views upon this question.

In our first allusion to this subject, we merely wished to give our views of it, without the desire or intention to invite controversy with any one, our associate in particular. We do not design it now, for various reasons. Our qualifications in the case, cannot be supposed to compare at all with one who has made study his occupation through life. And even if they would, our other avocations would wholly prevent any thing like a systematic discussion of the question. When it is understood that the entire care of the business of this establishment, devolves upon ourselves—(the whole of its reading for selections, arrangements for its columns, its proof reading, together with the sole superintendence of the mechanical part in the office, added to which, the necessity we frequently find of our personal application to its manual labor, when the work is crowding)—it will be readily perceived, we have little *leisure* for discussion, even had we full ability. What we write, is necessarily done in a hurry, with little time for reflection and arrangement. And neither have we time for much reading, save in the regular routine of our weekly task. These are some among the reasons we have, and we trust they will be satisfactory. At least we hope they will serve as some apology to the reader, for our "somewhat labored article." We have deemed these remarks necessary, as Br. S. in the outset seems to regard it

as the opening of a regular discussion of the question, and the reader, also, might be led so to regard it.

Notwithstanding, however, our inability from any, or all of these considerations, to enter upon a regular examination of the question, it need not prevent an expression of our opinion, or casual observations on it, as we may see occasion. If these observations, or reflections, are in accordance with truth, let them be regarded; if not, we have too much confidence in the good sense of Universalists, as a denomination, to believe they will be unjustly influenced by them. Indeed, here is the tribunal (the sound sense and unbiased judgment of community) at which all questions, of this nature, should be brought. Evils, we know, may exist for a time, from the excited feelings or perverted views of community, but they cannot necessarily be permanent, in countries at all enlightened. Truth is mighty, and it will prevail. It has been said there is a tide in the affairs of men, which if taken at its proper stage, leads on to fortune. So it is with opinions. A steady perseverance in presenting to the minds of men, Truth in all its native simplicity, will find a tide in their feelings, sooner or later, which will lead them "into all truth." Its path is described as plain and unsophisticated, needing only examination and reflection. If we have a religion, therefore, that can only be sustained by fine-spun metaphysical reasoning, we may very justly suspect it as "another gospel," and it would be well for us all to seriously reflect whether we were not actually endeavoring to accommodate the "everlasting gospel" to ourselves, rather than ourselves to that. This is an important consideration, and worthy of the most deliberate examination, by every christian. It is, in fact, the very key-stone of all evils that have ever befallen the christian church—the first step in its degeneracy.

What then, we would ask, should be the course of Universalists? They claim theirs to be the primitive faith of Christendom—that men began to legislate on it, if I may so express it—to advance it by human aids and means, and hence arose Partialism—hence the necessity of an *endless hell for a part of mankind*, "to hold the rest in order." Closely connected with this was the censorship in the clerical office. The minister must be trained to his task, so as to be an "efficient" advocate of the church. We believe it is undeniable, that whenever synods and councils of clergymen, in their associate capacity, have begun to prescribe to community *what is truth*, the next step, (or very near,) ever has been to train up "efficient laborers" in behalf of that alleged truth; and however pure may have been the motives in these first dawns of "improvement," the protectors and advocates of them are still but men, and through the succession of time they become contaminated with the selfishness and ambition of the world, and the power thus yielded them by a confiding people, is used for the basest and most unholly purposes. Is it not so? Are these evils all "imaginary?" We can hardly believe it possible. Shall not Universalists, then, take warning from the past! With the history of ages that have gone by before them, every page, almost, of which, uniting in testimony to the same result, shall they go on blindly in the same downward career?

We do not apprehend great evils from these establishments at once—in an hour or a day. Years might pass over without perceiving serious difficulties therefrom, because we should grow up under their immediate influence, insensible in a degree to their danger. Their encroachment upon the rights and liberties of mankind would be gradual and in a measure imperceptible. A cord may be stretched to its utmost tension ere its strands give way, and until they had been thus broken asunder, we might not, in the least, be aware of the power thus put upon it. So this might be regarded as a step, in its first character, to other and greater evils—an entering wedge, and although not designed as such now, we have every reason to suppose, from what has been, that it would be used as such hereafter, when its present friends have given place to others less devoted, less pure, and disinterested in their motives. Even once established, who could encounter its accumulated expenses, and avail themselves of its advantages, if it possess any in the aggregate, but the rich? What would be the con-

sequence. It would soon become *unfashionable* for any but those who have the 'Theological finish—the clerical diploma, to enter the sacred desk—the next step would be direct *prohibition*, and so soon as it was well settled *who should preach*, it must then be determined *what they shall preach*! and we then have an established religion to all intents and purposes, whether the law backs it or not; and by the iron sway of custom prevent many a worthy person from entering the ministry who would be an honor to its ranks, and who might also be abundantly able to teach many an "educated minister," preaching by "authority," whose duties in the ministry would be much more "honored in the breach, than in the observance."

It may be urged, that its doors would be open to all, and were any unable to meet its expenses, means would undoubtedly be provided. We doubt it not—and few years would pass, ere we should see Agents travelling through the country, begging for funds to educate "*pious indigent young men for the Universalist ministry*." As soon as the sentiment had become a little more popular, we might safely look for an abundance of *indolent* men, both young and old, hovering around it, seeking admission, who would make most pliant tools for any designing persons who might have worked themselves into its direction. And that such may not, and even will not, work themselves into the order, as the sentiment spreads, few we think will presume to doubt; and if they must exert their blighting influence, let it be confined to them in their individual capacity, and not let us put the means in their power to exert it by "authority."

It is urged that there is a constant and increasing demand for laborers, and that it is the only means we have of meeting the call for "well educated ministers." Has it been the "only means" of supplying us with an efficient ministry heretofore? or will it be contended that our ministry has been, or is now, deficient in talent and influence? However weak and inefficient it may be, it presents a phalanx which the whole Unitarian priesthood will be very slow to encounter, with all their advantages of Colleges and Seminaries and even numbers.

The want of efficient laborers in our denomination is the least of our apprehension. We have no doubt they will be provided as fast as the permanent interests of the order requires them, without the aid of Theological Schools. Not by any direct miraculous power, but by honest individual exertion and application. And one such individual is worth a host of your speculating clergymen, who enter the ministry as they would any business calling, that promised the greatest income, with the least possible labor. We have little confidence in *hot house plants*, in the ministry. In the language of a Unitarian brother, we say "give us WORKING MEN." But even admitting the cause to suffer from the want of "well educated ministers," better let it thus suffer, than to invite to its embrace a set of cold-hearted formalists, who will only be disposed to make merchandise of its doctrines—to look more after the "fleece" than the "flock."

The subject we think is not justly presented in the very out-set. It is said "Are any qualifications, which can be acquired by a study of Theology, so called, necessary," &c. Now because qualifications may be derived from this study, as proposed, it does not follow of necessity that they cannot be otherwise obtained. The question would rather resolve itself into this—Will the advantages of a Theological School be likely to over-balance the evils that it would probably bring in its train? We have but one opinion on the subject, and that opinion, by this time, is fully known. The question is not, *whether any qualifications are necessary*, but simply whether they shall be left to individual zeal and energy, as they heretofore have been, and under which our cause has prospered to an unexampled degree, or whether we shall go to work in rearing up a formal, theorizing priesthood, who may, it is true, possess a "form of godliness" but will be destitute of the "power thereof."

We repeat, the want of laborers is the least of our concern. The doctrine will exert the necessary influence on those inclined to the ministry, (if it has any at all upon them, and if it has not, they will make but poor ministers at best,) to lead them to qualify themselves for its high and responsible duties. It has done it thus far, and no just reason can be, or has not been, assigned why it will not continue

to do it, both in an intellectual and moral point of view.

The inference of our worthy associate that not more than *one in a thousand* would rise to eminence in this way, we think altogether unwarranted. We presume we hazard nothing in the opinion that *more* have succeeded in the ministry in our denomination, without the aid of Theological Seminaries, according to numbers that have made the attempt, than in popular denominations, with all their advantages of Theological Schools, and their control of Colleges into the bargain. And the evils too, which have been suffered from this Unitarian influence, in every place for instruction, are fast receding. Liberal Institutions are arising on every hand, at which every facility for literary acquirements may be enjoyed free from sectarian influence.

We are fully aware that to "justly interpret the volume of inspiration is no school-boy task," and we trust that few reflecting men "deceive" themselves so far as to suppose that "slight attainments" or application, is "sufficient." And we trust, also, that even under the present free and unshackled situation of our ministry, but a small proportion of those engaging in it will presume to enter upon its interesting duties, on slight considerations—without a "close, careful and persevering" examination of the subject. It is equally true, a knowledge of a "great variety of facts and circumstances" is necessary to read the scriptures with facility. An intimate acquaintance with sacred and profane history—the habits, customs, &c. of former periods, is highly desirable. But the question is, can these be obtained nowhere except at a Theological School? Rather, cannot they be better obtained elsewhere—more free from unfavorable influences? The various liberal literary institutions that are rapidly arising around us will afford every opportunity in this respect. And what else do they want, save an intimate acquaintance with the scriptures of the Old and New Testament? Will it be seriously contended by Universalists that Theological Schools are necessary to impart this acquaintance? It has been their boast, and justly too, that their doctrine called for individual investigation. If it is, then, inconsistent with the spirit of the doctrine to impose shackles on the mind in the pursuit of religious truth—to encumber it in the least with the creeds and commandments of men, why constitute a board of dictators, under the express patronage of the denomination, to say how these students shall read, and how understand the Scriptures? The power thus yielded, might not be abused by those first invested with it, but all history and experience shows us that it is a power that would not remain long unexercised.

But we cannot perceive the necessity of this institution. If the candidate for the ministry has not zeal and energy enough to become familiar with the Scriptures without these spiritual directors to think and act for him, he will be little qualified for the ministry of Christ with them, and will come out from his Theological School a mere echo of its supervisors.

But we will not detain the reader longer. Our observations already may have become tedious. They have been thrown together hastily and may be destitute of that system which should characterize proper discussions; but we hope they will be sufficiently connected to convey our individual opinion on the subject in question, and that opinion we would not press farther than it may be found consistent with the truth in the case. We have occupied more space than we otherwise should have done, were it not probably the last notice we may take of it, in this way, unless under special circumstances. It seems to us a question that may easily be settled in every individual's mind, and this is the tribunal that should determine it.

If the measure should be found compatible with the sentiment, we can only say that considerations of which we are as yet wholly ignorant must be presented, or we have totally misapprehended the nature of the doctrine. We hope, at least, the denomination will well reflect before they sanction precedents that it may be found hereafter difficult to control.

P.

ORDINATION.

Br. David Biddlecom was ordained at Oran, Madison Co. on the 2d inst. Sermon by Br. S. R. Smith. Brs. Eaton, Grosh, Freeman and Stacy took part.

MR. TODD'S PROOFS OF PECUNIARY SACRIFICES.

"Since I have resided here, I have received letters from Buffalo, offering me \$500 a year to come and settle there. I some thought, one time of going; but upon thinking that I had never been able to do much visible good in preaching Universalism, I finally thought more of retiring than settling to preach any where.—This last winter the members of the Cincinnati Universalist Society sent a very urgent request that I should come there, and held out the prospect that I should have a rich support. But I would not take pains to write to them. Besides I have received calls from many other less important places and promises that the best encouragement could be given. Besides the Universalist periodicals very often notice such and such places where a preacher is wanted and would be well supported. These are frequent and in every direction, north, south, east and west. Was it then *probable*, that I could not do as well, and a vast deal better, in a pecuniary point of view, by preaching Universalism than any thing else? Is it probable then that I changed my religion for the sake of making money? Or for the sake of popularity, when it is a well known fact that in our country, those called liberals are altogether most popular? With very limited talents, I have often been extolled as possessing superior abilities, learning, &c. when I knew it was a gross mistake, growing out of the favoritism of Universalists, infidels, and the unprincipled, which altogether constitute a great majority of the people. By this means the Universalist preacher may secure greater popularity by far, than he could attain to any other way.

But another fact I will mention. Sometime ago, I had a letter from an editor of a Universalist paper in Troy from which I make the following extract.

"Having heard from several of our friends that you intend to discontinue the 'Genius of Liberty' at the close of the present vol. I have indulged the hope that some arrangement might be made to our mutual advantage by a transfer of your list of subscribers to the *Anchor*. We will give you all that your list is worth to us (say something like thirty-seven and a half cents for every good subscriber) and nothing for poor ones. If you should make any transfer of your list to us, and should wish to connect yourself with the *Anchor* as corresponding editor it would be *very agreeable* to us."

I made an estimation from the above proposal, that my list at that rate would amount to about \$250. I wrote an answer, that I would not let him have my names at any price, and he need make no farther proposals about them.—Did this look as if I was *probably* renouncing a doctrine, and going to preach to another denomination, which is notorious for supporting its preachers poorly, for the sordid purpose of gain? I might have taken the \$250 for names perfectly useless to me; but as that would be instrumental in disseminating what I was unwilling my children should learn, was I dishonest to reject the money? From another editor's letter I make the following extract. After asking on what terms he could have my list at the close of this volume he adds, "Or sir, if you had rather buy than sell, and would remove to this place, I will sell. And after this year will assure you \$400 a year for preaching, and names sufficient to support a paper."

Now the two letters above mentioned are in my hands, and any person can see them that wishes.

By taking my list here which is about (six hundred) and adding it to the names which the above editor would have furnished, I could certainly have cleared from the paper from \$500 to

\$1000 a year, to which I could have added the four hundred dollars for preaching. Now if any body can be credulous enough to suppose that I would turn from such prospects and become a poor persecuted methodist for the purpose of making money I should suppose that they might believe almost any thing."

The foregoing is the omission alluded to last week, in our remarks annexed to Mr. Todd's letter. We extract it from an article of his in the Jamestown Journal, sent us by him. It is the *proof* he offers in support of this assertion, in his renunciation—"I can show that for some time past I have had inducements of a pecuniary kind held out to me as a promulgator of Universalism. FAR GREATER than I can ever expect from ANY OTHER connexion."

The farther we look into this thing, the more we are surprised. That an individual, in his sober senses, should make a declaration like the above, the very connexion of which would lead nine out of ten to understand it as alluding to propositions having a direct reference to his proposed withdrawal, and then offer such proof, is astonishing. Calls to settle in one, or two, or more societies, with promises of "rich support," "notices in Universalist papers" that such and such societies wanted a preacher, &c. &c. then, are the overwhelming evidence that he has rejected FAR GREATER advantages from the Universalists than he could ever expect from any other order! The reader will make his own comments.

The next source of pecuniary advantage, or rather loss, was his subscription list. Other Editors propose to pay him *all* his list is worth to them, (say something like 37½ cents, for good names, but nothing for poor ones.) Here he makes \$250, *direct sacrifice!* although in a subsequent paragraph he states his whole list at only 600 subscribers! which, estimating the whole at the full price of 37½ cents, and we still have but \$225!

The next item is an individual assurance of \$400 per annum for preaching, with another list of subscribers, sufficient to support a paper! This list added to his own, although removed to another part of the country, was to clear him from \$500 to \$1000 a year, independent of the \$400 for preaching!! As we have before observed, it is most astonishing that an individual should present such considerations as an evidence of *great pecuniary sacrifices!* He had the *experience* of two years in publishing his own paper, and this too, if we have understood his representations at different times, at *considerable loss*. And still by uniting his own *losing* establishment with another, and that perhaps wholly unestablished, he was to realize from \$500 to \$1000 cash profit! and in foregoing these *valuable* opportunities, by renouncing Universalism, he made *great pecuniary sacrifices*. It is needless to prolong our observations farther than to say, that the dexterity with which he manages to class "Universalists, infidels, and the unprincipled" together, throughout all his notices of the subject, will be duly estimated by the former. Declarations that he would not "*speak harshly of them*" come with an ill grace along with such conduct.

We intended a brief reference to his letter published in our last, but have not now time or room. We have now, we believe, done him the "justice" to publish all that he has requested of us, and we have only to say that we *hope*, if he has occasion to write us again, he will do *us* the "justice" to pay his postage. P.

"JUDGE NOT."

In an old volume of Sermons by Dr. Barrow, "against evil speaking," printed 1678, we find the following paragraph. The sermon from which it is extracted is the eighth in the course and is founded on the words of our Savior which stand at the head of this article. The world, unfortunately, has improved but little since Barrow's time. After speaking of the ordinary and peculiar causes of judging, he says,

"Hence is the World become so extremely critical and censorious, that in many places the chief employment of men, and the main body of conversation is, if we mark it, taken up in judging: Every gossiping is, as it were, a Court of Justice; every seat becometh a tribunal; at every Table standeth a Bar, whereto

all men are cited, whereto every man (as it happeneth) is arraigned and sentenced: No sublimity or sacredness of Dignity, no integrity or innocence of Life, no prudence or circumspection of Memeanor can exempt any Person from it; Not one escapeth being taxed under some scandalous Name or odious Character, one or other. Not only the outward Actions and visible Practices of men are judged; but their retired sentiments are brought under trial, their inward dispositions have a verdict passed upon them, their final states are determined. Whole Bodies of men are thus judged at once, and nothing it is in one breath to damn whole Churches, at one push to throw down whole Nations into the bottomless Pit. All mankind in a lump is severely censured, as void of any real goodness, or true virtue; so totally depraved as not to be corrigible by any good discipline, not to be recoverable even by the grace of God: yea God himself is hardly spared, his Providence coming under the bold obloquy of those who (as the Psalmist speaketh of some in his time whose race doth yet survive) *speak loftily, and set their Mouth against the Heavens.*"

NEW AGENTS.

Br. E. D. Kennicott, East-Bloomfield, Ontario Co. has kindly offered to act as agent for the Messenger. Friends in that section desirous of taking the paper, will please make application to him. Br. K's recent letter with the money inclosed was duly received.

Br. Eli Ballou, Swanton, Vt. will also act as Agent.

CHRISTIAN PREACHER.

The June No. of this work is just received, containing two Sermons—one by Br. R. Streeter, text, I John iv, 14; and the other by Br. N. C. Fletcher, text, Gal. v, 14. We have not had time to examine either, but the subjects are both good, and in the hands of those brethren, the matter should be good also.

BR. R. SMITH,

Senior Editor of the Religious Inquirer, will preach in the Orchard-St. church to-morrow forenoon, and in the Greenwich church, in the afternoon and evening.

TO CORRESPONDENTS.

J. P. will accept our thanks for his excellent article on Christian Duties.

S. J. H. is highly acceptable.

Z. G.'s two articles are received. The first we intended for this No. but it has been crowded by. The second is under consideration. We have little complaint to make of the article, on it at subject, and we may so far deviate from the course we had marked out, as to publish it.

We would take occasion here to say a word to ministering brethren, on the subject of contributing to our columns. It is well known we have thus far stood, in a good degree, by ourselves, with a limited list of correspondents—(a few have been liberal in their favors, and we owe them many thanks.) That it is important a publication should be sustained here, for the general good of the cause, will not be disputed, and to effect this, it is equally important it should bear a respectable character for talent and variety. A trifling portion of the time of many who are already acquainted with the paper, and who approve its course, would enable us to give a far more various sheet. If there are any who do not receive it, and are desirous of it, we shall readily furnish them, and be gratified in the receipt of well written articles occasionally from them, for its columns. Brethren, we submit the question, whether you may not do much good to the cause in this way, as well as in your desks?—May we look for your countenance and aid in this thing?

MARRIED.

In Philadelphia, on the 11th inst. by Ev. A. C. Thomas, Mr. Charles Poggis and Miss Eliza Buzzell. In this city, Capt. Samuel Pennoyer, and Miss Angenetta Stevenson, both of Norwalk, Conn.

In Brooklyn, on the evening of the 22d inst by the Rev. T. J. Sawyer, Mr. Josiah Reeve, of New-York, and Miss Mary D. Wetmore of the former place.

THE ROCK OF REST.

The following beautiful lines were found in the pocket of a clergyman, who was instantly killed by a fall from his horse, at Bath, England.

What dost thou, oh! wandering dove,
From thy home on the Rock's riven breast?
Tis fair, but the falcon is wheeling above,
Oh! fly to thy sheltering nest:
To thy nest, wandering dove, to thy nest.

Frail bark on that bright summer sea,
That the breezes now curl but in sport,
Spread cheerily thy sail, for tho' pleasant it be,
Ne'er linger till safe in the port:
To the port, little bark, to the port.

Tired roe that the hunter doth flee,
While his arrow's e'en now on the wing,
In yon deep green recess there's a fountain for thee,
Go, rest by that clear secret spring;
To the spring, panting roe, to the spring.

My spirit still hovering half blest,
Midst shaddows so fleeting and dim!
Ah! knows thou thy rock, and thy heaven of rest,
And thy pure spring of joy!
Then to him, fluttering spirit, to him.

A CITY NIGHT-PIECE.

BY GOLDSMITH.

The clock has just struck two, the expiring taper rises and sinks in the socket, the watchman forgets the hour in slumber, the laborious and happy are at rest, and nothing wakes but meditation, guilt, revelry, and despair. The drunkard once more fills the destroying bowl, the robber walks his midnight round, and the suicide lifts his guilty arm against his own sacred person.

Let me no longer waste the night over the page of antiquity, or the sallies of contemporary genius, but pursue the solitary walk, where Vanity, ever changing, but a few hours past walked before me, where she kept up the pageant, and now, like the froward child, seems hushed with her own importunities.

What a gloom hangs all around! The dying lamp feebly emits a yellow gleam; no sound is heard of the chiming clock, or the distant watch-dog. All the bustle of human pride is forgotten; an hour like this may well display the emptiness of human vanity.

There will come a time when this temporary solitude may be made continual, and the city itself, like its inhabitants, fade away and leave a desert in its room.

What cities, as great as this, have once triumphed in existence, had their victories as great, joy as just and unbounded, and with short sighted presumption, promised themselves immortality! Posterity can hardly trace the situation of some: the sorrowful traveller wanders over the awful ruins of others; and as he beholds, he learns wisdom, and feels the transience of every sublimity possession.

'Here,' he cries, 'stood their citadel, now grown over with weeds; there their senate house, but now the haunt of every noxious reptile; temples and theatres stood here, now only an undistinguished heap of ruins.'

'They are fallen—for luxury and avarice first made them feeble. The rewards of the state were conferred on amusing and not on useful members of society. Their riches and opulence invited the invaders, who, though at first repulsed, returned again, conquered by perseverance, and at last swept the defendants into undistinguished destruction.'

How few appear in those streets which but some few hours ago were crowded! and those who appear, now no longer wear their daily mask, nor attempt to hide their lewdness or their misery.

But who are those who make the streets their couch, and find a short repose from wretched-

ness at the doors of the opulent? They are strangers, wanderers and orphans, whose circumstances are too humble to expect redress, and whose distresses are too great even for pity. Their wretchedness excites rather horror than pity. Some are without the covering even of rags, and others emaciated with disease; the world has disclaimed them: society turns its back upon their distress, and has given them up to nakedness and hunger. The poor shivering females have had once happier days and been flattered into beauty. They have been prostituted to the gay luxurious villain, and now turned out to meet the severity of winter. Perhaps now lying at the doors of their betrayers, they sue to wretches whose hearts are insensible, or debauchees who may curse but will not relieve them.

Why was I born a man, and yet see the sufferings of wretches I cannot relieve! Poor houseless creature! the world will give you reproaches but will not give you relief; the most imaginary uneasiness of the rich is aggravated with all the power of eloquence, and held up to engage our attention and sympathetic sorrow. The poor weep unheeded, persecuted by every subordinate species of tyranny, and every law which gives others security becomes an enemy to them.

Why was this heart of mine formed with so much sensibility? or why was not my fortune adapted to its impulse? Tenderness, without a capacity of relieving, only makes the man who feels it more wretched than the object which sues for assistance.

HONOR.

What is honor? We hear, we speak of *true honor*—of *false honor*! But the question recurs—What is honor? We might answer this question by another—What is *principle*? We might distinguish between a *right principle* and a *wrong principle*—between *good principles*—and *bad principles*! What then, is honor, *true honor*, but the application; the operation; the exemplification of *right principles* in all the private, social and public departments of human life?

Whatever accords with these principles is *HONORABLE*; the reverse is *DISHONORABLE*! We infer, therefore, that we have a *universal*—all pervading principle; the ROOT and GROUNDWORK of every correct principle, and from which every correct principle proceeds; as good fruit from a good tree; as pure streams from a pure fountain! And here we have a *CRITERION*; sure safe, unerring! It is not; what can man devise? Nor what is the *standard of honor*; erected by any man, country, or combination in the human family! It is not, CANNOT BE like an *ignis fatuus*, misleading the unwary traveller! It neither involves doubt nor darkness: It is like the meridian sun, clear, full, luminous!!

Hence it must be obvious that *true honor* is not a 'puff of noisy breath'; the staking of reputation upon a point, a mere punctilio; that dishonor is not produced or occasioned by a departure from long prescription, when that prescription does not accord with the immutable principle to which we refer. And the *truly* brave man, who is always true to himself, to his friends, to his country, to the world—will not, should not be excited, inflamed with passion, and urged to mortal combat, because he has been misapprehended, or his motives impeached, or his principles assailed! Conscious rectitude will sustain him! and he will conquer himself: He will not be a coward! for he will not diverge from the *true principle of honor*, nor bow to the shrine of *false honor* to save himself from an imputation which he does not deserve, and be driven to acts which his soul abhors!!!

'If I could wipe your blood from my conscience,' said an old veteran to a young officer, who had

spit in his face to provoke him to duel: 'If I could wipe your blood from my conscience, as easily as I can wipe your spittle from my face, I would lay you dead at my feet!' 'If I could wipe your blood from my conscience!' think of that.—Reading Jour.

SATURDAY EVENING.

Another day has gone, and another of those days is approaching, which invites man to holy meditation and rest. During the week, worldly cares have especially interested our time and thoughts, and have almost extinguished that moral light which strove in vain to shine forth. Man needs perpetually to be reminded of his high destiny, in order to prevent his mind from being wholly absorbed by worldliness. The pursuit of wealth, glory, power, has a tendency to engross the attention to the exclusion of nobler objects of desire. The holy lessons learned on the Sabbath are soon forgotten amid the cares and tumult of the world, and we need a perpetual monitor to remind us of our religious duties and obligations. Industry in secular affairs is too often permitted to pass for religious watchfulness, and worldly honesty is with too many a substitute for all the duties of Christianity. The evening before the Sabbath should have its appropriate employments. The devout heart will overflow with tenderness for the mercies of the past week—for that kind superintendence which has preserved, sustained and blessed. It will engage in nothing inconsistent with that serious season of which it betokens the approach, and will strive to render an acceptable worship at the throne of the Almighty One. And as each Sabbath rolls on, bringing with it its sacred joys and holy recollections, it will carry thence good impressions, and be prepared to meet the trials and temptations of life with stronger fortitude and trust.

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